

THE SHRINE *of* WISDOM

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PLOTINUS

ON THE NATURE OF ANIMATION AND ON THE NATURE OF MAN*

Ennead 1. *Lib.* 1

I. Do troubles, sense, opinions, discursive reason, and intelligence belong to soul alone, or to a composite?

Of what nature are pleasures and pains, fears and courage, desires and aversions, and suffering, the qualities? Do they belong to pure soul itself, or to soul using the body as an instrument, or to a certain third nature—a composite of these two? This latter may be twofold: either a simple composite of soul and body, or another nature originating from the composite. And the same may be predicated of those things which arise from the passions above enumerated, such as actions and opinions. Again, concerning discursive reason and opinion, it must be inquired whether there are passions of these, or whether some of their qualities are passions, and some otherwise. Moreover, we must consider the mode in which intuitive intellections operate and to what nature they belong. And the principle which makes these investigations and pronounces judgements upon them should be brought to light. In the first place it must be discovered to what nature sensation or sense-perception pertains. For it is fitting to begin at this point; since passions are either certain sensations or arise in conjunction with sense.

* The following version is based upon the translation of the eminent American Platonist, T. M. Johnson, who was the first to translate this work into English.

II. *If soul is not a simple form existing in and per se, it receives passions: if it is such a form it does not receive them.*

Primarily the nature of soul itself must be investigated: whether soul and its essence are identical, or different. If soul and its essence are different, soul will undoubtedly be a composite; and it will not be absurd for it to receive and experience in its nature such passions—if this is rationally allowable—and in brief, dispositions and habits of every kind, good and bad. But if soul and its essence are identical, soul will be an idea and therefore unreceptive of all these energies, which it imparts to another nature, possessing in itself a cognate activity, the existence of which reason demonstrates. Thus soul may truly be said to be immortal, since it is necessary that the immortal and incorruptible must be totally void of passion, neither giving anything of itself to another nor receiving anything of itself from another, except so far as it has received something from superior principles from which it cannot be essentially separated.

What therefore can such a principle as soul fear, since it receives absolutely nothing from external things? That alone fears which is able to suffer injury. Again, it will not be brave, for bravery is only in those beings to which the things that cause fear are present. Moreover, the desires which are satisfied through the body, as when it is empty and then filled, do not pertain to the soul's essence but to another nature which can be emptied and filled.

In what mode then is soul related to a composite or mixture if its essence is uncompounded? Further, in what manner will it introduce another to itself? For in doing so it would depart from its true essence. But suffering is far off: how can sorrow enter it, and about what? A simple and pure being is essentially independent and self-sufficient so long as it abides in its own essence. But is it not delighted at the approach of anything, even of the *Good*?* No! For that which it is, it is always.

Neither is it the subject of sensation or sense perception, nor can discursive reason and opinion be attributed to pure soul, for sense-perception is the apprehension of a form or of

* Pure soul possesses and always must possess the idea of the *Good*, which therefore cannot be said to approach soul.

an impassive body,* and discursive reason and opinion tend to sense-perception. As to intuitive intellection, the mode in which it exists in the soul must be considered if we grant that soul possesses it; and also concerning pure spiritual pleasure, how it may be attributed to soul which subsists by and for itself?

III. *The soul lives in and through itself: it vivifies body and uses it as an instrument, but it is not therefore necessarily controlled by the corporeal passions or desires.*

Granting that the soul is connected temporarily with body, by virtue of its nature and purpose—whether it is essentially prior to or in body—it is certain that in association with body it will constitute the whole which is called a living being or organism. Using the body therefore solely as an instrument, it will not be compelled to receive or participate of corporeal passions, since artisans are not forced to be affected by their tools. Perhaps the soul temporarily receives sense-perceptions from a certain necessity, in order to know through the modifications or impressions of sense the things which are external. For instance, in seeing it is necessary to use the eyes and any injuries which may affect the sight will in some measure affect the soul; and further, grief and pain and whatever happens to and about the body will likewise affect the soul to the degree that it partakes of the corporeal passions. Similarly desires will arise in consequence of the soul attaching itself inordinately to the body. But how will passions from the body come into the soul? True, body is able to impart its properties or passions to other bodies, but in what way can the nature of body be

* The term "impassive" does not strictly apply to body, which is passive to all higher natures, as well as, in a certain sense, to other bodies.

What is evidently meant here is that sense perception, as such, is concerned with the apprehension of objective natures, which possess an actual existence of their own and thus, in relation to sense perception, are impassive. The instincts, however, contact natures which are subject to constant change. When functioning purely, the senses receive impressions of things as they are in their own natures free from the passional element introduced by the instincts which is of a passive character. (Editors.)

imparted to the soul? If this be possible, it must be supposed that one thing suffers when another which is of an entirely different nature is affected.

So far as the soul is considered as the ruling principle, and the body as that which is ruled or used as an instrument, each will be separate. By virtue of this separation (which is achieved through philosophy),* the soul is able to use the body as its servant. But prior to the time that the soul thus separated itself from the body in what state did it exist? Was it mingled with body? If it was mingled with body it either existed as a composite, or was diffused through the whole body, or was a form inseparable from body, or was a form directing the body as a pilot directs his ship, or it was in part attached to the body and in part separated from it.† That part separated from the

* "And perhaps, indeed, to separate the soul from the body is for the soul to collect itself as it were from different places so as to become entirely impassive, and to make the necessary sensations of pleasures to be only remedies and liberations from pain, in order that the soul may not be disturbed in its energies."—Enn. I, Lib. II, 5.

† The following extract from Enn. IV, Lib. III, 21 and 22 (T. Taylor's translation), will be helpful in elucidating this difficult passage.

What then shall we say if some one should ask us how the soul is present with the body, without giving us any information himself on the subject? And also if he should ask us whether the whole soul is similarly present, or a different part is differently present with the body? Since, therefore, none of the above-mentioned modes of the subsistence of one thing in another is adapted to the subsistence of the soul in the body, but the soul is said to be in the body in such a way as the pilot is in a ship, this is well said, so far as pertains to the power by which the soul is able to separate itself from the body; yet it does not entirely exhibit to us the mode which we are now investigating. For the pilot, so far as he is a sailor, will be a pilot in the ship from accident. But if the soul is present with the body in the same manner only as the pilot with the ship, how is this affected? For the pilot is not in all the ship in the same manner as the soul is in all the body. Shall we therefore say that the soul is in the body in the same manner as art is in the instruments of art? For instance, as art in the rudder if the rudder were animated, so that the piloting art is within it, moving it artificially? Now, however, there is this difference between the two—that art operates externally. If, therefore, we admit that the soul is in the body, conformably to the paradigm of the pilot within the rudder, as in a natural instrument—for thus he will move it in whatever he wishes

body, which uses it as an instrument, and that part attached to the body, which sinks itself to the plane of the instrument and allies itself to it. Now philosophy elevates the second part to the plane of the first when it aspires and turns away as far as necessity will permit from the body with which it is connected, so that it will not always need to use the body.

IV. The soul is not mingled with, neither is it essentially in body, but is present to the whole body. It does not therefore receive passions.

It can be supposed that the soul is mingled with the body. On this hypothesis the inferior part—the body, will become better; and the superior part—the soul, will become worse: the body indeed will improve by participating of life, and the soul deteriorate through association with death and irrationality. But how will that from which life is to a certain extent taken away receive as an addition the power of sensation? With regard to the body it is easy to see how by participating of life it will receive sense and its passions. The body necessarily seeks sense, for this is inherent in those things it desires, is solicitous about, and enjoys. It is the body which suffers the loss of the objects of its desire, and finally it is the body which will decay and perish.

to effect—shall we make any accession to the object of our investigation? Or shall we again be dubious how the soul is in its instrument? And though this mode is different from the former modes, yet do we desire to discover something still further and to accede still nearer to the thing proposed.

Shall we therefore say that when the soul is present with the body, it is present in the same manner as light with the air? For this when present is in reality not present within the air, and being present through the whole, is mingled with no part of it. It is also itself permanent, but the air flows by it. And when the air becomes situated out of that in which there is light, it departs possessing nothing luminous; but as long as it is under the light, it is illuminated. Hence, here also, it may be rightly said, that air is in light, rather than light in air. On this account, likewise, Plato does not place the body of the universe in soul, but he says that there is something of soul in which body is contained, and also something in which there is nothing of body; meaning by the latter those powers of the soul of which the body is not in need.

We must thus investigate the mode of this mingling or composition. If one should say that it resembles a line united to or mingled with a white surface, this would be equivalent to saying that two incommensurable natures are mixed. But if it is said that the soul is present throughout the body, it does not follow from this that the soul is copassive with the body, for it may remain impassive to the passions and modifications of body, even as light, while diffusing itself throughout the air, remains unaffected by it. Hence soul does not become the recipient of corporeal passions simply on account of being present with the body. But is it in body like form is in matter? As form, however, it will be separate from body, since form is essential and present to body in the capacity of a proximate cause. If it is in body like the form or figure of an axe is in iron it would be more reasonable to ascribe to body the common passions which pertain to a natural organic body possessing life potentially. For he (Plato) says that it is absurd to assert that the soul is so constituted as essentially to desire and grieve, but rather that it is characteristic of the animal nature to experience these passions.

V. Why it is difficult to explain in what manner perturbations are referred to the composite as a whole rather than to one part of it.

But animal or the living organism must be denominated either an organic body, or a nature common to soul and body alike, or a third thing composed of these two. In whatever manner animal may be conceived to exist, it is necessary to admit either that soul is essentially impassive although it is the cause of passion arising in another substance, or that it is copassive with the body. If the latter hypothesis be true the soul will experience either the same passion or one similar to it in such a manner that a desire of the animal itself and an act or passion of the epithymetic* nature take place simultaneously. The nature of the organic body will be considered later. At present we will ask in what manner does the conjunction of the soul and body produce molestation or suffering? Is it because the body is so constituted that its passions or

* The animal, irrational, or desire nature.

modifications proceed even to sense and terminate in the soul? But it is not yet clear how sensation arises. Does suffering begin in opinion and judgement, and is it in this way that a certain evil, as it were, becomes present to us or to some part of our nature, and that this painful experience extends itself through the body and at length pervades the whole animal? But it does not yet appear of what nature opinion is—whether it belongs to the soul, or to a composite of the soul and body. Again, an opinion about the presence of an evil does not necessarily imply the existence of grief or suffering. It is possible for a mere opinion of evil to exist, and no grief or suffering to be felt: for example, one may not be angry if believing oneself scorned: nor is there always a desire for the good merely because an opinion of the good is entertained. In what manner therefore are all these passions or affections common alike to the soul and body? Does desire come from the epithymetic nature, and anger from the irascible nature, or, in brief, is there a natural movement of every appetitive power correspondent to its impressions and modifications? Even on this hypothesis these passions will not be common: they will belong to the soul alone, or rather to the body alone. Some of them are associated with the heating of the blood and bile, a definite state of the body which leads to desire, as in sensual love. The desire for the good, however, is not a common passion, but is peculiar to the soul, as also are certain other desires.* Reason forbids that all affections should belong to the common nature. If there is carnal desire it will be the man which desires and the appetitive power will be excited. Again in what manner will the desire originate in and with the man, and will the epithymetic power follow? And in what way will the man experience the desire without the activity of the epithymetic power? In fact where does the epithymetic power itself begin? How did it arise, the body not being previously affected or modified?

* Since the soul is the cause of all the powers of the body, it must possess the desiderative powers essentially. Thus passion or desire pertains both to the soul and the body: the former will aspire to the higher good appropriate to itself, and the latter will desire the manifested, particular things which are associated with its own nature. Each will experience the qualities belonging to the natures to which it unites itself. (Editors.)

VI. *It is questionable whether it is true, as said, that the soul is that by and through which the animal perceives, acts and suffers: the animal indeed is not the soul or its faculty, and it is the animal itself which perceives, acts, and is affected.*

But perhaps it is better to say, generally, that the powers of the soul are present, and that the things which possess them act by and through them, they themselves remaining immovable although imparting to their recipients the power to act. If such be the case it is necessary, since the animal experiences modifications or affections, that the cause which imparts vitality to the composite or animal itself should be impassive, for actions and passions belong to that substance which is vital. But if this hypothesis be true, life will not belong to the soul alone but to the composite of soul and body, or at any rate, the life of the composite will not be identical with the life of the soul: neither will the perceptive faculty perceive, but that which possesses this faculty. If, however, sense, which is a movement in and through the body, extends to and terminates in the soul, in what respect will the soul be non-perceptive? But what will it perceive? Will it perceive the composite? But if the psychical power is non-movable, in what way will it perceive the composite, if neither the soul nor its power be related to it?

VII. *The rational soul naturally rules the animal: in it are the powers of sense and reason, without passion.*

The composite or union is brought about by and through the presence of soul—not that the soul itself or its essential principles enter into the composite, but from the organic body and from a certain light, given as it were from its own essence, the rational soul forms the animal nature, a certain nature other than either soul or body, to which belong sensation and all the other passions which have been attributed to the animal. But, it may be asked, how or in what manner do we perceive? Perhaps, however, we are not entirely separated from the animal nature, and though there are superior faculties present to the whole nature of man, which is of a complex character, it is not necessary that the perceptive power peculiar to the soul should apprehend sensibles themselves, but only their

forms impressed upon the animal nature by and through sense. These forms are in a certain respect intelligible: the external perception or sensation peculiar to the animal is merely the image of the interior perception peculiar to the soul. This latter is essentially truer and superior, because it is apprehensive of forms or ideas alone, and is devoid of all passion and change. From its innate ideas, through which the soul possesses the power to govern that which is animated, proceed the dianoetic conceptions, opinions and intellections representative of our distinctive nature. The functions or powers just enumerated belong to us, but our true essence is that superior principle which governs the animal nature. In a general sense, the whole animal or composite being may be called man, but we must distinguish between the inferior part, which is mingled with the body, and the superior part, essentially separate from the body, which is the true man. The inferior part or irrational nature is of a leonine character, or a manifold brute. The whole man concurs with the rational soul when it acts, and it is this—the true man—which operates in all reasoning processes and discursive acts, since these are the energies peculiar to the soul.

(To be concluded.)

JEWEL

May that soul of mine, which mounts aloft in my waking hours, as a spark divine, and which, even in my slumbers, has a like ascent; as an emanation from the Light of lights, be united by devout meditation with the Spirit Supremely Blest and Supernally Intelligent!

May that soul of mine which is a ray of perfect Wisdom, pure intellect and permanent existence: which is the inextinguishable Light within all souls, without which no good act is performed, be united by devout meditation with the Spirit Supremely Blest and Supremely Intelligent!

—From the *Vedas*.

ST. TERESA OF JESUS

On March 28, 1515, in the Castilian border city of Avila, Teresa, one of the greatest of Spanish mystics was born. She came of a noble family which for two hundred years had taken its part in the defence of the frontier. The tradition of courage and endurance was carried by Teresa into her own sphere; for at a time when the Carmelite Order was in danger of degeneration, she set in motion, against incessant opposition, a movement of reform within her own Order which extended from North to South of Spain.

Springing from her zeal for true mysticism arose the great writings in which she clearly and simply related her own experiences and pointed out with apt and vivid imagery the way of the perfect life.

Although destined for so great a service to religion, she was about forty before she conceived the idea of a reformed rule, yet before her death at the age of sixty-seven she had made many foundations both for friars and nuns, her reform had been officially recognized, and her fame had spread throughout Spain.

As a young child she lived with her elder sister and seven brothers in their parents' house "all bound together by a tender love". Her mother's example stimulated her natural love of prayer, and her active imagination was fed with legends of the saints and stories from the Scriptures—so much so that at seven years old she set out with an elder brother to seek martyrdom "in the country of the Moors".

When Teresa was twelve, her mother died, and her elder sister took charge of the house. Teresa, left to her own devices, gave herself to the enjoyment of the fantastic books of knight-errantry, so abundant at that period, and the society of her gay young cousins, one of whom was her chief confidant. In later years she regretted this friendship, of which her father had disapproved. "If I had then had someone to teach me the fear of God, the soul would have gone on gathering strength against temptation. The fear of God having completely left me, I feared only my honour, which tormented me in all that I did."

Her genius for friendship and love of pleasing others arose from a happy open, sincere, and gentle nature. She was charming, lively, and strong-willed, with a quick intelligence and a great love of beauty. In later life her ready sympathy and love of human nature enabled her to gain deep insight into the character and needs of those with whom she had to deal, while the sense of humour, so clearly evident in her writings, enabled her to bear with the folly of others and often cure it by showing them its ridiculous side.

On her sister's marriage, the unwilling Teresa, now sixteen, was sent to the Augustinian Convent at Avila, where very soon she found herself happier than she had been at home, although she had no desire for the religious life. "I asked them to commend me to God that He might give me the state in which I was to serve Him, but still I wished that it might not be that of a nun, although I also feared matrimony."

After eighteen months Teresa fell ill and had to go home. When convalescent, she went to her sister's house, spending a few days on the way with her uncle, a deeply religious man to whom, in order to please him, she read his books of devotion. These affected her strongly, led her back to her early faith, and influenced her choice of a calling. "Although my will could not subject itself to be a nun, I saw it was the best and surest life and so, little by little, I began to constrain myself to take it." "This determination," she said, "was almost like taking the habit, for I was so jealous of my word that I would never for any consideration, recede from a promise, once my word had been given." Her father refused his consent, so she left his house secretly and entered the Carmelite Convent of the Incarnation at Avila. Her love of her father almost broke down her decision, but when she finally took the habit she experienced a deep joy which never afterwards entirely left her.

The rule was easy; the nuns were encouraged to receive friends, both men and women, with whom they might gossip and amuse themselves, but the community was poor, the buildings defective, the food coarse and scanty, and Teresa's health soon suffered: among other ailments she frequently had prolonged fainting fits which the doctors were unable to remedy. Within a year her father removed her, sending her to her sister's house until she could be taken for treatment to a woman famous

for cures. Meanwhile Teresa read and began to put into practice a work of prayer. When, at last, the treatment was applied it was so drastic that by the end of two months she was almost lifeless: shrunken, weak, in continual fever, sleepless, in pain from head to foot, and unable to take food, she became deeply depressed, and her father, fearing for her life, took her home. "It was a great help to me to be patient," she wrote in her *Life*, "that I had read the story of Job and the *Morals* of St. Gregory, and that I had begun the practice of prayer, so that I might bear it all, conforming my will to the Will of God. All my conversation was with God." A few weeks later the illness reached a crisis: Teresa was unconscious for four days, the sacrament of extreme unction was administered and a grave was prepared, but her father, refusing to believe she was dead, would not allow the burial. After regaining consciousness she was for seven months in extreme pain, unable to move or to endure to be touched. At her own wish she was taken back to the convent. She was then only nineteen. For three years she was paralysed. "I praised God," she said, "when I began to crawl about on hands and knees." Her chief longing was for solitude that she might pray, and she began to enjoy the fruits of prayer. Thinking to serve God better with a healthy body, she prayed earnestly for health, and on St. Joseph's day she was miraculously restored to a condition of health barely sufficient for the observance of the rule. Later she said, "I thought I might serve God better if I were well. This is our delusion; we do not resign ourselves absolutely to the dispensations of our Lord Who knows best what is for our good."

For many years her higher and lower nature struggled for the mastery. Teresa, only twenty years old, beautiful, witty, and attractive, gave herself more and more to ardent worldly friendships such as were countenanced in the community, but not fully sanctioned by her conscience. She began to care less for devotion and discipline so that in her own words, "going on . . . from one occasion of sin to another, my soul was so distracted by many vanities that I was ashamed to draw near to God in an act of such special friendship as that of (mental) prayer."

During this period of her life she nursed her father in his last illness. In her great sorrow at his death, she made con-

fession to a learned Dominican who persuaded her to return to the habit of mental prayer. This was not easy, "for my spirit was slave and not master and so I was not able to shut up myself within myself without shutting up with me a thousand vanities. It is true, indeed, that during those years there were many months and, I believe, occasionally a whole year in which I so kept guard over myself that I did not offend our Lord, but I remember very little of those good days, while the evil days were many. Still, the days that passed without my spending a great part of them in prayer were few unless I was very ill or very much occupied. During eight-and-twenty years of prayer I spent more than eighteen in that strife and contention which arose out of my attempt to reconcile God and the world. As to the other years (which followed), in them the grounds of this warfare, though it was not slight, were changed; but inasmuch as I was—at least, I think so, serving God, and aware of the vanity of the world, all has been pleasant."

One day in the oratory, while gazing at a statue which had been lent for a certain feast, she was conscious of an overwhelming contrition and devotion which moved her to resign her will utterly to the Will of God. At this crisis in her life she read for the first time the *Confessions of St. Augustine*, which deeply impressed her and strengthened her determination. She had always been a great lover of books and no doubt was familiar with the writings of Eckhart, Tauler, Suso and Ruysbroeck which were freely circulated in translations. Among her favourite books were the works of Dionysius the Carthusian, a disciple of Eckhart, the *Morals* of St. Gregory, the Epistles of St. Jerome, the writings of Fr. Luis of Granada, and the *Third Alphabet* of Fr. Francisco de Osuna, a mystic whose teaching was coloured by Neoplatonism as was that of Eckhart and his followers.

During these years of inward conflict, when she often doubted the truth of her own revelations and visions and could find little help as to the right course to follow, she inflicted on herself severe physical discipline, but in later years, realizing that it was by no means essential to the mystical life, and might be extremely harmful, she discouraged such practices.

With increasing devotion to prayer and meditation came rapid growth in spiritual graces and in the consciousness of the

Presence of God. As her mystical experiences became more frequent and more intense, she was not always able to keep the knowledge of them from her companions, and her fame as a visionary spread. Her visions frequently caused her great anxiety, for she feared self-deception, but at last one of her confessors, a learned and devout man, reassured her, and directed her to write an account of her life which might be sent to certain wise and experienced men for their opinions. This was not meant for publication, and was not published during her lifetime, although an unauthorized copy was made. Later she wrote, for the use of her nuns, *The Way of Perfection* and *The Interior Castle*, and finally *The Foundations* which gives a vivid account of her travels and the difficulties and triumphs of her work of reform.

One day, in conversation, the suggestion was made of a foundation with a stricter rule on the model of the early Carmelite communities. The idea strongly appealed to Teresa, and when part of the necessary revenue was offered by a friend, she decided, in spite of the difficulties involved, to lay the matter in writing before her confessor. It was then sent to the Provincial, who promised to give all the help in his power and to acknowledge such a foundation. She also consulted the saintly Peter of Alcantara, the aged commissary of the Franciscan Order, who had founded or reformed forty monasteries. He encouraged her to dismiss all fear in the knowledge that she was called to this work by the Spirit of God. "Go on, daughter, for you are on the right road," he said, "we all wear the same livery." For the rest of his life, he befriended and counselled her, using his influence for her cause, for his own greatest trial had been "the opposition of good people".

As soon as news of the project leaked out in Avila, a storm of protest and persecution arose. So few were Teresa's supporters that the Provincial, in deference to public opinion, withdrew his consent.

In spite of this blow, there remained with Teresa "a certain confidence that the monastery would be founded". She and her friend then consulted a learned Dominican, "a great servant of God", who advised them as to the best means to adopt and bade them trust in God and send any objectors to him. After this, several former opponents became reconciled to her plan

and the Provincial gave his consent. "When matters had come to this state, and always with the help of many prayers, we purchased a house in a convenient spot and though it was small, I cared not at all for that, for our Lord had told me to go into it as well as I could—that I should see afterwards what He would do; and how well I have seen it!"

On the day before the signing of the necessary papers the Provincial changed his mind, and Teresa's confessor advised her to think no more of the foundation. The persecutions were renewed: even her fellow nuns, resenting the fact that she was not raising the money for their convent, accused her of disloyalty.

Teresa readily gave up the plan for the time being—drawing nearer to God in her trial. "Now was the beginning of the more violent impetuosities of the love of God as well as of the profounder trances. I kept silence, however, and never spoke of these graces to anyone."

Her Dominican adviser meanwhile communicated with Rome on the subject of the foundation, and in Avila a new Rector of the Jesuits was appointed, "a man of great spirituality, high courage, strong understanding, and deep learning", whose advice to Teresa was to work secretly in preparation for a new foundation. Her brother, Lorenzo, now a government official in Peru, unexpectedly sent her a sum of money with which she commissioned her sister to buy a house and begin to set it in order as though for her own use. After careful thought, Teresa decided to follow the original Carmelite rule of poverty—a decision which aroused strong opposition from all her former supporters, except Fr. Peter of Alcantara who visited her and strongly advised her to follow her inward promptings.

At last the sanction arrived from Rome and the bishop was persuaded to agree to the rule of poverty. A sudden illness of Teresa's brother-in-law forced him to remain at the house taken in his name for the convent, and Teresa, receiving permission to nurse him, was thus able to supervise the last stages of the alterations. No sooner were they finished than the invalid recovered, and the new convent of St. Joseph was founded on St. Bartholomew's Day, 1562.

On the same day Teresa was summoned to the Convent of the Incarnation and severely taken to task by the Provincial for the

foundation. The nuns also made a number of accusations against her, but she answered them so quietly and reasonably that all the charges were withdrawn. The citizens, however, strongly condemned Teresa, the convent was mobbed and the Governor, supported by many councillors, decided to abolish it. At a meeting of the Council, a learned Dominican whose advice had been asked, persuaded them to consult the bishop. A two years' lawsuit followed and finally the foundation was confirmed, Teresa being made Prioress. In the Convent of the Incarnation she left a company of loving friends in place of the suspicious, hostile body who, two years before, had charged her with disloyalty to their Order.

During this difficult period Teresa had finished the writing of her *Life* and in the next five peaceful years at the Convent of St. Joseph she wrote *The Way of Perfection*. Quietly, but most efficiently, in spite of very feeble health, she regulated the communal life, taking an equal part in even the most menial of the duties, and spending much time in prayer and contemplation, practising in all things the presence of God for, as she said, "God walks even among the pots and pipkins."

(*To be continued.*)

SEED THOUGHT

For to follow the order of reason is as natural to intelligent agents as it is natural for the sun to shine, or fire to burn; and if man depart from his nature, there is a far greater miscarriage than if the natural agents should depart from their natures, and attain contrary effects. For it is according to the weight of nature, in the lower creature, and according to the dictates of true reason in the higher world of souls and spirits. And as all things in the world naturally, when they are from their centre, move to their centre, and in their centre have rest: so in the higher world, mind and understanding moves toward God, is restless until it comes to Him. Reasonable souls, torn off from God, are like dead leaves that fall from trees.

—*Benjamin Whichcote.*

MATH, THE SON OF MATHONWY

THE FOURTH BRANCH OF THE MABINOGION

THE MYTHOS

Math, the son of Mathonwy, was lord of Gwynedd, and Pryderi, the son of Pwyll, was ruler of the twenty-one cantrefs in the South, namely, the seven of Dyfed, seven of Morgannwg, the four of Ceredigion and the three of Ystrad Tywi.

Except when prevented by war, Math could not exist unless his feet rested in the lap of the maiden Goewin, daughter of Pebin of Dol Pebin in Arvon, the fairest maiden of her time. It was therefore his custom to remain at his castle, *Caer Dathyl* in Arvon, while his nephews, *Gilfaethwy* and *Efeydd*, sons of Math's sister, *Don*, made the customary governmental tours of the land.

It came about that *Gilfaethwy* fell in love with *Goewin*, but feared his passion would be discovered by Math, who had the power of knowing everything that was even whispered in any part of his kingdom. *Gilfaethwy's* brother, *Gwydyon*, guessed his secret and devised a plan whereby he might attain his desire by causing warfare in the land, and thus withdrawing Math from the presence of *Goewin*.

He therefore told Math of a new kind of animal, called the pig, some of which *Pryderi* had received from *Arawn*, king of *Annwryn*. These pigs, he stated, were more desirable than oxen, and claimed that if he and eleven companions should visit *Pryderi's* court in the guise of bards he could obtain them for Math.

So with *Gilfaethwy* and ten others he visited *Pryderi* at *Rhuddlan Teifi* in *Ceredigion*, where, after he had charmed the court with his storyteller's art, at which he excelled all others, he learned that *Pryderi* had made a vow not to part with the pigs until they had multiplied twofold.

In order to overcome this obstacle *Gwydyon*, by his magic art, made during the night twelve steeds and twelve greyhounds out of toadstools, all white-breasted and beautifully accoutred with metal work of pure gold. His offer of these in exchange for the pigs was accepted by *Pryderi* on the morrow,

and the twelve companions departed with their prize with all speed, for Gwydyon knew that his magic animals could last but for one day.

Hotly pursued by Pryderi, they reached the highest village in Gwynedd, Arllechwedd, where they made a sty for the pigs, then, finding the country mustering for war, they rejoined Math at Caer Dathyl. The army advanced to Penardd in Arvon, from which Gwydyon and Gilfaethwy returned by night to Caer Dathyl, and the latter forced Goewin to his desire in Math's bed, returning to the army in the morning.

In the ensuing battle Pryderi was defeated, suffering heavy losses and retiring to Dol Penmaen, where he sued for peace, leaving Gwrgi Gwastra and twenty-three others as hostages. But as fighting broke out once more among the foot-soldiers, Pryderi suggested that the issue should be decided by single combat between himself and Gwydyon. Partly by valour and partly by magic Gwydyon slew Pryderi, who was buried at Maen Tyuyawc, above Y Felenryd.

The war being over, Gilfaethwy and Gwydyon set out once more on a tour of the land, while Math returned to Caer Dathyl, where Goewin recounted what had occurred. He first made recompense by marrying her and giving her authority over his dominions, then summoned his nephews to the court. As punishment he turned them into deer with his magic wand, condemning Gilfaethwy to take the nature of a hind and Gwydyon of a stag for a year.

At the end of that time they returned with their offspring, a fawn, which Math nurtured and baptized, but he transformed Gilfaethwy into a wild boar and Gwydyon into a sow for a further year. The offspring with which they returned at the end of that period changed at the touch of Math's wand into a handsome auburn-haired youth, but the parents were sent to live for yet another year as wild beasts—this time Gwydyon as a wolf and Gilfaethwy as a wolf bitch.

When they returned with a cub at the end of the allotted time, Math restored them to their proper forms and consulted Gwydyon as to the choice of a maiden to take the place of Goewin. Gwydyon suggested Math's niece, Aranrod, the daughter of Don, whose maidenhood Math first tested by causing her to step over his magic wand. Immediately a large

golden-haired boy appeared and Aranrod rushed from the room, leaving something small behind her, which Gwydyon quickly seized, wrapped in silk and hid in a chest at the foot of his bed.

The boy was baptized with the name Dylan, and immediately plunged into the sea, taking its nature and swimming as well as the finest fish. It is stated that he eventually met his death by a blow from his uncle Govannon.

The thing hidden by Gwydyon developed into a fine boy, who grew very rapidly until, when four years old but looking twice his age, he was taken by Gwydyon to Aranrod's castle and presented to her as her son. Aranrod was furious at such a statement and laid a curse upon the boy that he should have no name unless she herself gave it to him.

But Gwydyon outwitted her by making a magic ship out of seaweed, together with leather from the same material, with which he and the boy approached the Castle of Aranrod in the guise of shoemakers. By the subterfuge of fitting her with a pair of shoes he enticed Aranrod on board, where she saw the boy very skilfully shoot a wren with an arrow.

"With what a practised hand (*llaw gyffes*) did this bright youth (*lleu*) hit the mark," she cried.

"Verily he has got a name," replied Gwydyon, "*Lleu Llaw Gyffes* is he henceforth," and immediately all his magic work returned to seaweed once more.

Enraged by the trick, Aranrod vowed that the boy should never have arms unless she bestowed them upon him; but when he had grown old enough to need such weapons Gwydyon again outwitted her by changing the appearance of *Lleu* and himself to that of two young men and gaining admittance to *Caer Aranrod* as bards. In return for their entertaining stories they were given hospitality for the night, but at early dawn Gwydyon, by his magic art, conjured up a besieging fleet, which soon brought Aranrod to their chamber seeking their aid in defence of the castle. For this purpose she provided weapons and armour, with which she herself equipped *Lleu*, whereupon the tumult of battle abruptly ceased, and she knew she had once more been deceived.

Yet a third curse she placed upon the boy—that he should "never have a wife of the race that is now upon this earth."

In this predicament Gwydyon sought the aid of Math, at whose suggestion these two magicians co-operated to form a wife for Lleu out of flowers—the flowers of the oak, the broom and the meadowsweet—whom they baptized Blodeuwedd.

After their marriage Math bestowed upon the bridegroom the Cantref Dinodig in which, at Mur y Castell in the uplands of Ardudwy, Lleu established his court, whence he ruled the land wisely.

One day he visited Math at Caer Dathyl, and during his absence from home Blodeuwedd extended hospitality to a strange huntsman who proved to be Gronw Pebyr, lord of Penllyn. A mutual attraction at once sprang up between them, and Blodeuwedd forsook Lleu for Gronw, persuading him to remain until Lleu was due to return home.

Together they had planned that she should elicit from Lleu the secret of the only way in which he might meet his death. Through feigned anxiety for his welfare Blodeuwedd succeeded in gaining from him the desired information, which she secretly communicated to Gronw. The conditions were that a whole year should be spent in fashioning a magic spear, work upon it being carried out only during the time of Mass on Sundays; and that the fatal blow be struck neither inside nor outside a house, neither on horse nor on foot. The only way of accomplishing it was to make a bath on the bank of a river, placing over it a wattle hurdle which should be well thatched, and a buck by its side. If Lleu were then to stand with one foot on the buck's back and the other on the edge of the tub, a thrust from the proper spear would be fatal.

The spear was secretly made, and at the end of the year, under the pretence of wishing to refresh her memory, Blodeuwedd persuaded Lleu to take up the prescribed posture, whereupon Gronw, from behind a hill named Bryn Cyfergyr, flung the poisoned spear and pierced his side. Lleu immediately changed into an eagle, which rose swiftly into the air with a fearful scream and vanished.

The news of Lleu's death caused great grief to Math and Gwydyon, and the latter vowed to travel throughout the length and breadth of the land seeking news of him. At last he arrived at a peasant's house at Maenawr Penardd in Arvon (the place from which Gilfaethwy and Gwydyon had left Math's army,

as related earlier in the story, to visit Goewin) where there was a sow which invariably each morning when the sty was opened set off at great speed for an unknown destination.

Following it one day to a dell named Nant Llew, Gwydyon saw it feed upon putrid flesh and maggots, which fell from an eagle perched upon a tree overhead.

Surmising that the eagle was Llew Llaw Gyffes, Gwydyon sang three verses of an englyn,* which attracted the bird by three successive stages down to his knee. With a touch of his wand he changed Llew back to his proper form, only to find him in a very emaciated condition, necessitating a year's nursing at Caer Dathyl.

When Llew was restored to health an avenging army was raised which, headed by Gwydyon, marched towards Arduwy. At the news of their approach Blodeuwedd and her maidens fled to the mountains, walking with their faces turned backwards from fear, with the result that all the maidens fell into a lake and were drowned.

Blodeuwedd herself was overtaken by Gwydyon, who transformed her into an owl, fated ever to be attacked by all other birds and to dare show her face only by night.

Gronw Pebyr returned to Penllyn, whence he attempted to satisfy Llew Llaw Gyffes with offers of gold and silver, but the only acceptable atonement was that he should place himself in exactly the same position as that in which Llew had met his death and permit the latter to hurl the spear. Gronw appealed to all his bodyguard for a volunteer to take his place, but none would offer, so he begged Llew to allow him to place a slab of stone between his body and the spear. Although this boon was granted the spear pierced both the stone and Gronw, whose death left Llew Llaw Gyffes in undisputed possession of his lands, which he governed thereafter in prosperity.

CLAVIS

Rhys states that the name *Math* means "coin, money, treasure", but it has also been translated as "bear". *Morgannwg* (the modern Glamorgan) is derived from the two words *Mor*, "sea", and *Gan*, "song"; *Ceredigion* ("land of the loved one")

* A form of Cymric poetry resembling lyric verse.

is the modern Cardigan, and the other districts of Pryderi have already been dealt with in the *Clavis of Pnyll*.

Math's practice of resting his feet in the lap of Goewin (whose name means "just") is associated with the duty of the court official, the *Troediog*, or footholder, mentioned in *The Ancient Laws and Institutes of Wales*, who held the king's feet in his lap from the time he took his seat at table to the moment he retired to rest.

Arvon is the district facing Anglesey (Caernarvonshire). *Gilfaethwy* is derived from the two words *Gil*, "servant", and *Maeth*, "well-fed"; *Gwyd* in Gwydyon means "vice" or "wrath", and the *on* is indicative of divinity. (In the mystical poem, "The Chair of Keridwen", Gwydyon overcomes the birds of wrath.)

Arllechwedd, meaning "on the slope", is between Bangor and Conway, and *Caer Dathyl* is said to be near Llanbedr, a small town inland from Conway. *Penardd*, near Conway, recalls the name of Penarddin in the myth of *Branwen*; and *Dol Penmaen* is also in Caernarvonshire. *Gwrgi Gwastra* means "Valiant" or "Faithful One".

Aranrod means "She of the Silver Wheel"; *Dylan*, "wave"; and *Govannon*, "smith". Opinion is divided as to whether the *Lleu* of *Lleu Llaw Gyffes* should be spelled *Llew*. The former means "light", and the latter, "lion". *Blodenwedd* may be translated "flowerface" or "flower queen".

Ardudwy is a division of Merionethshire, and *Mur y Castell* is about two miles south of Cynvael and three miles from Llyn y Morwynion, or the Lake of the Maidens. *Penllyn*, of which Gronw Pebyr was lord, is situated on Lake Bala, and his name signifies "the fair" or "the beautiful", the word *Pebyr* meaning "piercing eyes".

EXEGESIS

Math, whose omniscience is indicated by his power of hearing anything that is even whispered in any part of his kingdom, may be regarded as the Divine Source of mankind, and it will be noticed that he does not leave his true place, but sends his nephews to travel the circuit of the country in his stead. Goewin may be said to symbolize Divine Justice; and Don, the Principle of Cosmic Manifestation.

Gilfaethwy and Gwydyon may represent a twofold aspect of the mind, Gilfaethwy being the inspirational glimpse of the beauty of Divine Wisdom, and Gwydyon the intuitive and inventive intelligence. The magic art of Gwydyon suggests the creative power of Intellect, whereby man can produce from the natural kingdom wonders that would otherwise be unexpressed.

Thus it is Gwydyon who devises the method of gaining that which is desired by utilizing the knowledge of natural laws (symbolized by the pigs), over which Pryderi, the aspiring soul, has gained lordship, and applying them to Divine purposes (carrying them to the realm of Math).

This produces the intuitional union with Divine Wisdom, and also the analogical death of the soul to the lower regions (death of Pryderi) and its rebirth in the higher realms (Lleu Law Gyffes is thenceforth the hero of the myth).

But spiritual union cannot be attained without due preparation: the faculties must be properly trained, the lower nature brought into subjection, and previous unjust acts expiated. Gilfaethwy and Gwydyon are therefore represented as being banished to sojourn successively in three lower states of existence, in which they produce progeny, which, when touched by Math's magic wand, assumes human form. This signifies that wisdom can be expressed in all realms and that the fruits of ordinate activities are elevated by Divine Providence to their normal order. The truth that a condition of the receiving of wisdom from above is that it shall be expressed in the below in fruitful activity is repeatedly implied in these myths.

Goewin's marriage to Math and her replacement by Aranrod may indicate that Divine Justice is not itself modified by man's union with it, but that from this contact man gains a recognition of its transcendence. A new element is also brought into relation with him—the reflection of Divine Wisdom in his life, symbolized by the children of Aranrod, who were born after the union with Goewin.

Dylan represents the lower mind of enlightened man in the cosmic and natural realms, for as soon as he is baptized Dylan plunges into the sea, which is a symbol of natural life.

Lleu Law Gyffes is the hero soul. The three tasks of securing a name, arms, and a wife, suggest the gaining of the means of manifestation in the objective world.

After his marriage it is significant that Lleu is given a kingdom in North Wales, as contrasted with that of Pryderi in South Wales.

Blodeuwedd represents man's desire nature.

Gronw Pebyr may symbolize materiality and the beauties of the material world, which tempt downwards and apparently seek to "kill" the hero soul, even as Gronw conspired with Blodeuwedd to kill Lleu.

The peculiarly negative position—neither within nor without a house, neither on horse nor on foot—in which alone Lleu can be killed indicates that only when in a state of indecision and negativity can the soul be overcome by its lower nature.

The eagle is representative of the soul in its purgatorial state (for which purpose it is noticeable that it flies to Penarrd, from which Gilfaethwy originally set out to ravish Goewin). The putrid flesh and maggots which drop from the eagle, and are eagerly devoured by the sow (cosmic forces), symbolize inordinations.

Through the aid of Gwydyon, Lleu is restored to human form and eventually becomes the ruler of his own kingdom.

Gwydyon plays a very important part in the myth. It is he who is the directing factor in the main events; and also the guiding and guarding influence in the life of Lleu. It is significant that in all his activities he never seeks anything for himself. This is characteristic of that aspect of Intellect which he represents.

Blodeuwedd's maidens may symbolize the natural functions; and her metamorphosis into an owl the assignment of the desire nature to its proper sphere, removed from direct contact with the light, but a place where it can perform necessary and useful work.

Thus the four-branched Mabinogion may be considered as tracing the progress of the aspiring soul through various stages of its unfoldment to its final goal of union with the Divine, whereby it attains lordship over that which is subordinate to itself.

THE HISTORY OF GREAT LIGHT

BOOK I. ORIGINAL INSTRUCTIONS IN TAO

BY HUAI-NAN-TSZE*

21. MATERIAL AND SPIRITUAL JOYS COMPARED

If a man does not open his mind to Tao but forces his attention to the learning of this and the inquiring about that, what he hears neither penetrates his ear nor finds a lodging in his mind. What difference is there between such a one and a deaf man singing? He may imitate the gestures he sees another man make, but he derives no pleasure from it himself; the sound comes out of his mouth, it is true, but passes away and dies without his hearing it.

Now the mind is the controller of the whole internal economy; so that it is able to govern and direct the four limbs, and to induce the circulation of the blood and breath, roaming to and fro within the limits of Right and Wrong, and emerging and entering through the avenues of all worldly affairs. Wherefore, a man who possesses the will to govern the Empire, without having the mind or heart well in hand, is like a person without ears wanting to play bells and drums, or a person with no eyes wanting to gaze on varied hues, both of which are far beyond his powers. Therefore, such a man is unfitted to use the insignia of Empire. If he acts, he fails; if he grasps, he misses. The light esteem in which Hsu Yu† held imperial power, and his refusal to supersede Yao as Emperor, came from his resolution to ignore, or renounce, the world altogether. And what was the reason of this? It was that the government of the world is only necessary because of the world's existence; and for him the world did not really exist. The more important affairs of government did not devolve upon Yao, they devolved upon Hsu Yu; they devolved not on others, but on his own person. When self-

* For previous sections see *Shrine of Wisdom*, Nos. 71 to 76.

† Hsu Yu was a counsellor of the Emperor Yao (2357 B.C.) When Yao offered to resign the Empire in his favour, Hsu Yu not only refused, but was said to have "washed his ears" in order to remove from them any lingering taint, through listening to the offer.

mastery is attained, then all things are in a state of completeness; when the science of human motives is thoroughly understood, desires, predilections and aversions will no longer be in the heart. Consequently, if there be no joy, there will be no anger; if there be no happiness, there will be no sadness. All things springing from the same Heavenly Source, there is no right and no wrong.* The processes of transmutation and nourishment springing from the glory of that Source, which is the Light of Heaven, birth is much the same as death.

The world possesses me, and I possess the world; what difference is there between the world and myself? Is it necessary for a ruler that he should monopolize power, hold fast to authority, maintain his control of life and death, and thus promulgate his decrees? What I call a ruler is not such a one as this; it is one who is master of *himself*—that is all. For if I am master of myself, the world also obtains me as its ruler; if I and the world thus obtain each other, our mutual possession will continue permanently, and then how can either not tolerate the other? He who is said to have acquired self-mastery preserves his body in its entirety; and he who preserves his body in its entirety is one with Tao.

Wherefore, although a man may wander along steep riverbanks, or the margin of the sea, or gallop on steeds of unexampled swiftness, under a canopy of kingfishers' feathers; though his eyes may rest on waving plumes and witness the pomp of tournaments; though his ears may listen to the strains of all-varied music; though he shoots high-soaring waterfowl, or attends the chase in the imperial preserves; all this constitutes indulgences in which the multitude delights. If, on the other hand, the Sage be brought into contact with such things, they will be powerless to carry away his feelings, or disturb his stability of purpose.

Then again, if a man's mind be so full of apprehensions as to deprive him of his true nature; if it is his lot to live in secluded places, buried among mountain streams and caves, or hidden among brambles and thickets; if he lives in a wretched grass-thatched hovel, with a porch of tangled weeds, windows made of broken jars, and door posts of soft mulberry twigs, leaking above and wet underfoot, a soaked and saturated house, with a

* In the Heavenly Source, pairs of opposites are transcended.

dull northern aspect, where the crystals of hoar frost and snow destroy the wild gourds that grow in the surrounding swamps, and where he wanders unrestrained through wide marshes, and roams aimlessly along the side of mountain-gorges; such circumstances as these render the generality of people rigid and helpless, cause them trouble, misery, and sadness and deprive them of all natural gratification. If, however, a Sage experiences such things, they are powerless to cause him any annoyance, distress, regret, or disease; nor can they deprive him of that in which he finds delight. And how is this? It is because he has within himself a full comprehension of the secret workings of Heaven; and thus he does not lose his true nature, be he in a high position or a low one, rich or poor, laborious or at ease. How should the cawing of the raven or the chattering of the magpie change its sound with the alternations of cold and heat, drought and moisture? Wherefore, when the acquisition of Tao has been once secured, it can be neither expelled nor removed by the outer world; nor should the stability of what I have thus obtained be dependent upon, or affected by, the changes and transmutations around me.

And what is that acquisition of which I speak? It is the dwelling in perfect tranquillity, free from those passions of the disposition and the natural life. Now the disposition and life both arise from the same Origin or Source as the body itself. The body being in readiness, the disposition and the life are completed; the disposition and life being completed, desires and aversions come into existence. Wherefore, the relationships which exist between men of culture are such as are settled once and for all, and the course adopted by maidens is an unvarying course.* Squares and compasses, hooks and lines, are not necessary to form or regulate the characters of such, for they are of Tao. Their foundations are as eternal as Heaven and Earth. If they ascend eminences, they have no sensation of loftiness; if they dwell in lowly places, they are not conscious of any depression. Wherefore he who has grasped the True Principle of Tao fears nothing, though without resources, and is not exultant although successful; he dwells in high places without danger, supports heavy burdens without weariness, does not

* This means that no virtuous girl gives her affections to more than one man, or marries again after her husband's death (Chinese commentary).

flaunt his acquirements when new, preserves them long without alteration, enters fire without being scorched, and water without getting wet. Wherefore he does not depend on the respect of others for his power, nor upon possessions for his wealth, nor upon brute force for his strength; but is able to fly to and fro between the firmament above and the waters below in perfect harmony with Tao.

22. NON-ATTACHMENT

He to whom this is possible will bury gold in the mountains and pearls in the deep abyss;* he will prize neither goods nor wealth, he will covet neither power nor fame. Thus he does not regard physical comfort as true happiness, nor penury as pitiable, nor an honourable position as one of tranquillity, nor a humble one as anything to be feared. His body, soul, and chi† will each be in its Heaven-appointed place.

23. THE PERFECT ADEQUACY OF TAO

Now body is the dwelling-place of life; chi is the complementary part of life; the soul is the controller of life. If any one of these be misused, all three will suffer; so the wise ruler gives to each his proper office where he may function without interfering with the work of others. For if body is forced to occupy an unsuitable position it becomes useless; if chi is employed in unsuitable activities, energy will be wasted; if the soul acts

* A reference to Shun, who is said to have done this. The Commentary affirms that it means the passing away of covetous desires.

† The Chinese character Shan, which we have translated *soul*, and which is sometimes rendered as *spirit*, means a power or cause which operates by its own energies, or that which is self-motive. It is the directing cause of the body. The character chi, in modern Chinese usage, is usually considered as *breath* or *ether*, but like many other characters has a variety of meanings. Chu Hsi (see *Shrine of Wisdom*, Vol. X, No. 38, p. 46) used it to mean Matter, especially in its metaphysical aspect, and J. P. Bruce, in *Chu Hsi and his Masters* (p. 100), gives a lengthy account of this mysterious word. In the present Taoist work chi is said to be the "complementary part of life," that is the primary source or agent for the modification of motion. Body is inert, soul is the mover, chi modifies the motion.

inordinately, its purpose will become obscured. It is therefore imperative that these three factors—body, soul, and chi—should be carefully guarded from misuse.

Among natural objects, caterpillars, worms, and small-waisted insects that squirm and wriggle all know what they enjoy and what they dread, what is good for them and what is injurious. And how is this? It is because they have a certain natural instinct which never leaves them. Let this property once depart and they will die.

What is that power in man which gives him sharp eyesight and clear hearing, uprightness of body, ability to use his joints; what are those faculties which enable him to distinguish black from white, and ugliness from beauty, to differentiate between similarity and dissimilarity, and to distinguish right from wrong? It is chi that complements the life, and therefore the soul is able to make use of the body. And how is it known to be thus? If the mind of a man be concentrated upon some particular thing, and his soul bound up in the object of his contemplation, he will, while walking, stumble inadvertently into ditches, and he may knock his head against any tree that stands in his way without being aware of it. Beckon to him, he will not see you; call to him, he will not hear you. It is not that his eyes and ears have departed, although he makes no response; and why? Because his soul is not controlling his faculties. Therefore, if his soul be occupied with anything insignificant, he forgets what is great; if with internal matters, he forgets what is exterior; if with what is above, he forgets what is below; if with what is on his left hand, he forgets what is on his right. If there be nothing which soul does not fill, then there is no place in which it does not exist; wherefore the man of Tao regards even the tip of a hair as a fit place in which to dwell.*

Yet consider the headstrong, unable to avoid the calamities of fire and water, or to leap over the dangers of ditches and gutters; surely such inability is not due to the fact that he is devoid of body, soul, chi, and will? No; it is because he uses these things perversely, so that they all lose control over their several spheres; those whose functions are internal being made to act externally, and the reverse. Wherefore, in promoting or degrading others, such a man will not be able to act in accordance with right standards, nor will his conduct, whether while moving

* As in the infinitely small.

or at rest, be said to harmonize with circumstances; all his life he uses his worn-out body in crooked devious ways, over rugged paths, so that he stumbles and falls into miry drains or deep pits. Although born like others, he is unable to avoid incurring general derision. And how is this? It is because the man's soul and body have lost each other. Therefore, if the soul be regarded as the controlling power, the body will comply with it and reap the benefit, whereas if the government be vested in the body, the soul will comply with it and incur injury.

Men of a covetous and ambitious nature and of many passions are blinded by power and gain, greatly desiring position and renown; they are eager to surpass others in cleverness, and to assume a high place in the world. The longer this goes on, the greater is the distance between soul and body: steeped in excesses, the return to normality becomes increasingly difficult. The body, being congested by desires, opposes the dominance of soul. Thus it transpires that there are in the world, at times, the calamities of blindness, madness, and loss of self-control. People thus affected are like candles, which are the faster consumed, the faster the fire burns.

24. THE WAY OF THE SAGE

If the natural faculties, the chi, and the will, be kept in harmony, they will daily attain their full proportion and man will reach his full strength; but if they are used inordinately there will be a daily diminution of power, and man will become decrepit. Wherefore the Sage nourishes his soul, moderates his chi, and tranquillizes his person, so that he sinks or floats, looks up or looks down, together with Tao. When he has no definite task he takes his ease; when pressed, he exerts himself. He takes his ease as though removing a garment; he exerts himself as promptly as an arrow flies from a bow. This being the case, the changes of nature never fail to occur, nor the vicissitudes of worldly matters to take place in exact response to whatever exigencies may arise.

THE ELEMENTS OF THEOLOGY

PROCLUS*

PROPOSITION XCVII

In each series of things, that cause which has the relation of a leader, imparts to the whole series its own peculiar property; and that which the cause is primarily, the series is according to diminution.

For if it is the leader of the whole series, and all co-ordinate natures are co-arranged with reference to it, it is evident that it imparts to all in the series the one idea according to which they are arranged in that series. For either all things partake of similitude to this cause without a cause, or that which is the same in all is derived from it. But the former of these is impossible: for that which is without a cause is fortuitous. But the fortuitous can never take place in things in which there is order, connection, and an invariable sameness of subsistence. From the cause, therefore, which ranks as a leader, every series receives the peculiarity of the hypostasis† of that cause. But if this be so, it is evident that it is accompanied with a declension and decrement adapted to secondary natures. For either the peculiarity exists similarly in the leader and the natures which are secondary—and in this case how can the former be the leader, but the latter be allotted an hypostasis secondary to the leader?—or it exists dissimilarly. And if this be so, it is evident that sameness is derived by the multitude from one thing, but not *vice versa*. And the characteristic peculiarity of the series which is primarily in one thing (the leader) is secondarily in the multitude (suspended from the leading cause).

* For previous sections see *Shrine of Wisdom*, Nos. 65 to 76.

† By hypostasis, or subsistence, in these *Elements*, is meant any individual nature, whether essential or superessential, considered as something distinct from accident.

By hyparxis is meant that essential characteristic or summit of any nature, through which it subsists; and in the Gods the hyparxis is the Unity and Deity of Their natures. (T. Taylor.)

PROPOSITION XCVIII

Every separate cause is at one and the same time everywhere and nowhere.

For by the communication of its own power it is everywhere. For this is a cause which replenishes the natures that are naturally adapted to participate of it, rules over all secondary beings, and is present to all things by the prolific progressions of its illuminations. But by an essence unmingled with things in place, and by its exempt purity, it is nowhere. For if it be separate, it is established above all things; likewise, it is in no one of the natures inferior to itself. If it were only everywhere, it would not indeed be prevented from being a cause, and from subsisting in all its participants; but it would not be prior to all of them in a separate manner. If also it were nowhere without being everywhere, it would not indeed be prevented from being prior to all things, and from being nothing pertaining to subordinate natures. But it would not be in all things, as causes are naturally adapted to be in their effects, by the abundant and unenvying communications of themselves. In order therefore that, existing as a cause, it may be in all things that are able to partake of it, and that, being separate in itself, it may be prior to all the natures that are filled by it, it is at the same time everywhere and nowhere.

And it is not indeed partly everywhere and partly nowhere. For thus it would be divulsed and separate from itself, if one part of it were everywhere in all beings, but another were nowhere, and prior to all things. But the whole of it is everywhere, and likewise nowhere. For the things which are able to participate of it, meet with the whole of it, and find the whole present with themselves, while at the same time it is wholly exempt from them. For the participant does not take this separate cause into itself, but participates of it as much as it is capable of receiving. Nor in the communication of itself does it become contracted by the multitude of the participations of it; for it is separate. Nor do its participants participate of it defectively; for that which imparts is everywhere.

(To be continued.)